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ABSTRACT

The papers in this conference proceedings on the educational needs of Indochinese students concern the following issues: Indochinese refugee resettlement, educational barriers in Vietnamese and Laotian culture and language, basic ESL principles and ESL techniques in teaching content areas, and models for developing programs for the education of Indochinese children. (EF)

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Bilingual Education Resource Series

MEETING THE NEEDS OF INDOCHINESE STUDENTS

Highlights of the Statewide Workshop for Educators of Elementary and Secondary Level Indochinese Students - Feb. 1979

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Olympia, Washington 98504

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Meeting the Needs of Indochinese Students

Highlights of the Statewide Workshop for Educators of Elementary and Secondary Level Indochinese Students

Held at:
Pick Congress Hotel
Chicago, Illinois

February 1, 1979

Indochinese Center for Material Development and Training
Bilingual Education Service Center
500 South Dwyer Avenue
Arlington Heights, Illinois 60005

MEETING THE NEEDS OF INDOCHINESE STUDENTS

Highlights of the Statewide Workshop for Educators of
Elementary and Secondary Level Indochinese Students - Feb. 1979

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Introduction

Since the 1975 influx of Indochinese children into the U.S. school system, great concern has existed among educators in regard to how best to respond to the educational, social, and psychological needs of these children. Every year new teachers and administrators are faced with this concern as new refugees enter the United States, ex-refugee families relocate, and children enter new grades and schools.

The Statewide Workshop for Educators of Indochinese Students was held at the Pick Congress Hotel in Chicago, Illinois, on February 1, 1979, with the hope of assisting educators in meeting the specific educational needs of Indochinese students in American classrooms.

Sponsoring Agencies

- The Indochinese Center for Material Development and Training
- The Governor's Information Center for Asian Assistance

Collaborating Agencies

- Board of Education, City of Chicago
- Illinois Office of Education/Bilingual Section

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This publication summarizes the presentations given. The areas covered include cultural and linguistic awareness, ESL methods and techniques, content area instruction, and program development. Also included as appendices are in-depth materials on cross-cultural awareness, nonverbal communication, and working with Cambodian children and youth.

This publication was compiled in the hope of reaching teachers and administrators who were unable to attend this workshop and who face the challenge of teaching or the task of planning and implementing an appropriate educational program for the increasing number of Indochinese students throughout the state of Illinois.

Appreciation is extended to the following members of the workshop Planning Committee for their hard work, support and dedication:

Shinae Chun, Indochinese Center for Material Development and Training
Guillermo De Hoogh, ESEA Title VII Midwest Resource Center
Tran Van Duong, Governor's Information Center for Asian Assistance
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Welcome

Brian Bethke
Illinois Office of Education
Chicago, Illinois

In his welcome to the participants, Brian Bethke gave a brief background of the coming year's funding. According to the Illinois School Code, a class of 20 or more students of the same language background must have a bilingual education program. However, the Illinois Office of Education wants to be able to set up programs for schools/classes with less than 20 students of the same language background. To that end, $5.6 million has been asked for areas outside of Chicago and $16 million has been requested for Chicago.

Mr. Bethke stressed that administrators and school personnel must make their needs known to legislators in order to prepare the FY80 budget.

He concluded by welcoming suggestions and comments from school administrators and teachers.

Overview of the Indochinese Refugee Resettlement

Edwin Silverman
Governor's Information Center for Asian Assistance
Chicago, Illinois

If the new law with revisions is approved, $450.00 will be available per student for services in schools with an Indochinese concentration.

In a broad perspective on Indochinese resettlement in Illinois, 6000 of 180,000 Indochinese in the United States have settled in Illinois. They have acclimated to U.S. culture rapidly because of their cohesiveness, the richness of their culture, and their personal characteristics and qualities. In addition, they have received excellent assistance from HEW and the State of Illinois. In 1978, a consortium of 17 adult education programs provided language training, vocational training, and social services for 1000 adults. As a result, the Indochinese families have begun to establish themselves, to achieve a self-sufficient standard of living, and to enter into the society as wage-earners, who in turn contribute to society.

The problems of peace in Indochina have resulted in unexpectedly large numbers of refugees entering the United States. During the first wave, 130,000 entered, and the number has continued to grow. In early 1978, 1500 Indochinese were leaving their countries each month. By November 1978, the number mushroomed to 20,000. In total, 200,000 refugees in Southeast Asia await resettlement.

As these families and children enter the United States, teachers and educators should bear in mind what they haveexperienced before arriving here. They have fled under very dangerous conditions and have endured extreme hardship to escape to freedom. Teachers should remember the conditions of hunger, deprivation, and fear that the Indochinese refugee students experienced as they welcome them into their classrooms.

Vietnamese: Linguistic and Cultural Barriers

Dao Thi Hoi
Arlington Trinity Teacher Corps
Arlington, Virginia

Linguistic interferences to learning English by Vietnamese students are many. For example, Vietnamese is monosyllabic; it also has no inflection. In Vietnam, three dialects, which are mutually intelligible, are spoken; however, there is only one language. Vietnamese has no consonant clusters and no final endings to words.

Vietnamese is written in the Roman alphabet, but it differs considerably from English in many important respects. Vowel distribution and patterns differ considerably from English. For example a Vietnamese speaker will have difficulty distinguishing between the *e* in bet and the *a* in bat. Certain consonant clusters in English do not exist in Vietnamese. For example, the "th" in *th*is is very difficult for a Vietnamese speaker to pronounce. Also, some sibilant sounds do not exist in Vietnamese (e.g., *ch*urches, *j*udges, gara*g*e) and therefore create difficulties in pronunciation. Other consonant clusters exist in Vietnamese but are blend sounds and differ from English in this respect.

In general, Vietnamese students have no difficulty pronouncing diphthongs, triphthongs, or even quadriphthongs.

The Vietnamese language has no inflection; nothing is added to a word to mark tenses, plurals, possessives, and so on. Morphology almost does not exist in Vietnamese and so creates interference for speakers who are learning English. A Vietnamese speaker might say in Vietnamese, "I buy two table yesterday", when in English the same thought is expressed as, "I bought two tables."

English sentence stress and intonation are also difficult for the Vietnamese speaker. The stress in questions and the subtle differences in meaning or intent are extremely problematic for Vietnamese students.

Question formation and response also create difficulties for the Vietnamese speaker. In Vietnamese, verbs are not inverted to form questions (e.g., *Have* you *seen* him?). Tag questions (e.g., You are going, *aren't you?*) are so difficult that even speakers who have attained a high level of

fluency and proficiency in English often pause. On the other hand, questions beginning with "wh" words present no problems to the Vietnamese speaker.

An interesting phenomenon occurs when Vietnamese speakers respond to direct questions; often English-speaking teachers are not aware of it and misunderstand. A Vietnamese student will answer "yes" to all questions. By responding "yes", the student is first acknowledging the question and then will proceed to answer it. For example, in response to the question "Do you understand?" the Vietnamese speaker may say, "Yes, I don't understand.". Therefore, a teacher who accepts the one-word response, "yes," may be surprised later to discover that the student did not understand what was being taught at the time and probably needed further explanation or reinforcement. In such a situation, the teacher would be wise to probe gently beyond the initial response to get the answer to his or her question.

Vietnamese is a tonal language, and, although the spelling of a word does not change, the tone, and hence the meaning, does change. The same one-syllable word may be pronounced in six different tones and have six completely different meanings. North Vietnam has six tones; South Vietnam, five; and Central Vietnam, four.

Although time did not permit a detailed discussion of body language, Dr. Hoi briefly mentioned that a Vietnamese student will lower his or her eyes as a sign of respect. In contrast, American students are taught to look another person in the eyes to be polite. The Vietnamese child has learned that it is disrespectful to look someone straight in the eyes.

Dr. Hoi then answered some questions that had been prepared by the Indochinese Center for Material Development and Training and also answered questions from workshop participants.

Vietnamese culture is family-centered. The "family" even extends to friends, colleagues, and others by addressing each other as "brother," "sister," etc. In contrast to American culture, the Vietnamese have great respect for age. For example, grandparents are highly respected and cared for by the family and within the family unit.

In Vietnam, teachers are the second highest ranking in terms of respect accorded them due to position. Therefore, Vietnamese students trying to show respect in class are considered to be very quiet by American standards.

Vietnamese culture places great importance on education. Because there are no social classes in Vietnam, a person (and hence his or her family) can rise socially through education.

Parents in Vietnam do not become directly involved in their children's education. This stems from the respect given to teachers. Parents have total confidence and trust in the teacher and do not question the teacher's judgement. Therefore, Vietnamese parents in the United States regard something like a parent-teacher conference as ominous, as a meeting in which bad news about the child is going to be given. However, this attitude generally is not found in highly educated Vietnamese families.

Time is needed for the parents and the Vietnamese community to become accustomed to the educational system in the U.S.

In response to a question of how to make Vietnamese children feel comfortable and secure in the classroom, Dr. Hoi pointed out that Vietnamese students are very shy and do not like to be talked about in class because it is very important to them to feel and be "like everyone else." A solution is to form groups of four or five Vietnamese students who, with each other's support, are more willing to share their experiences in class. However, such a discussion should only take place after a period of time has elapsed.

Also, Vietnamese students would feel more comfortable by being given *exact* assignments to complete because that is a practice with which they are most familiar. By being given a choice of assignments, a Vietnamese student might become confused and interpret it as a sign of weakness or vacillation in the teacher.

In response to a question regarding the use of tutors for individual students, Dr. Hoi recommended pooling students in small groups for instruction, because individual tutors would only make a student feel "different." Small-group instruction of this nature could be done easily in the English-as-a-Second-Language classroom.

With regard to teaching spelling to Vietnamese students, Dr. Hoi pointed out that the children are already familiar with the alphabet and love to learn spelling. The traditional approach of giving lists to memorize is recommended, beginning with simple, one-to-one sound-letter correspondence and then progressing to more difficult words, such as those with consonant clusters. Vietnamese children like to see the word, copy it, and then memorize it.

Phonics, as it is taught to native speakers of English, would probably not help in teaching spelling to Vietnamese students.

Some Additional Notes on Vietnamese Culture, Students, and Parents

Pham Cao Duong
BABEL
Berkeley, California

As a rule, whenever foreign influence on Vietnamese culture is discussed, the Chinese and Indian influences are inevitably stressed. However, too often the influence of the Spanish, Portuguese, French, and Americans is completely overlooked. For example, Spanish and Portuguese Catholic missionaries were the first to put Vietnamese in writing; hence the language is written in Roman alphabet. The French influence was predominant in the nineteenth to early twentieth centuries and is reflected in the Vietnamese educational system. American influence began in the mid-twentieth century and has been greatest during the past 20 years.

Vietnamese parents have high expectations for academic achievement for their children, but they have little or no understanding of the American educational system and teaching methods. This situation creates much confusion for and pressure on the Vietnamese student. For example, if a Vietnamese student is placed in an Honors class and receives a B grade, he or she is likely to receive pressure from parents to do better, even though if the student were in a regular class, he or she would have earned an A grade. Therefore, the student will often request to be in regular classes where he or she would be most likely to meet the parents' expectations.

Obviously, such misunderstandings must and can be avoided. School administrators and teachers should provide information regarding the U.S. educational system and allow time for parents to become familiarized with how it works.

On the other hand, teachers and administrators need to become aware of the Vietnamese student's and family's experiences prior to coming to the United States. For example, the "Boat People" have generally spent one or two years after the war under a communist educational system that stresses political dogma over academic subjects. They also have spent anywhere from four to nine months to a year in refugee camps where they received no education and no health care.

Adjustment to the U.S. educational system is perhaps easier for preschool age children who have grown up in the United States with no exposure to the Vietnamese culture and educational system. Nevertheless, the need for English-as-a-Second-Language (ESL) training is great from preschool to the university level. This is especially important for students who must be able to read and comprehend English at grade level in order to learn content areas.

An interesting note is that some children are beginning to learn Vietnamese by means of English. They may, for example, see something on television, learn the English word, and then ask what the word is in Vietnamese.

HELP BOAT PEOPLE!

Transitional Language Problems and Cultural Differences of Laotian Children

Bounlieng Phommasouvanh
Mid-America Center for Bilingual Materials Development
Oakdale, Iowa

Language

Having a large vocabulary in a language is not sufficient without an adequate foundation in pronunciation and grammar for applying the vocabulary. Therefore, a Laotian student learning English must learn certain sounds and structures that do not occur in Lao.

Often, in learning English pronunciation, a Laotian will substitute familiar sounds for the different sounds in English. For example, a Laotian might substitute *ee* (as in beet) for the *i* (as in bit) or *l* for *r* (as in red). These differences create linguistic interferences for Laotian students in the United States.

Sometimes linguistic interferences occur because of the distribution of sounds within a word. Even though a sound may be common to both Lao and English, its position within a word may create pronunciation difficulties (e.g., a Laotian may substitute *p* for the final *b*, as in bib).

Among other linguistic interferences for the Laotian learning English are consonant clusters and sounds that pattern differently (e.g., the *p* in pill is pronounced with a puff of air, whereas the *p* in spill is not).

Differences in structure also create interferences. For example, inflections, suffixes, and verb tenses do not exist in Lao. A Laotian student must also learn the concept of articles as opposed to the system of classifiers in Lao. In addition, adjectives in Lao follow the noun they modify; hence, a sentence such as "Two birds build a strong nest" is expressed in Lao as "Bird two (classifier) build nest strong." (Note that the basic sentence structure is the same as in English, that is, subject-verb-object.)

Questions present difficulties in Lao, in that a question-marker is used to indicate an interrogative sentence rather than inverted sentence order as in English. For example, "Do you like girls?" becomes in Lao "You like girl (plus) question-marker." Questions that begin with "wh" words usually

create no interference, but tag questions in English and answers to yes-no questions do cause difficulties.

Other areas of difference between Lao and English occur in intonation, stress , and ir. nation pattern—all of which do not occur in Lao.

Culture

One of the first areas of cultural differences for Laotian students is in the educational systems. Essentially the educational system in Laos is patterned after the French model that was instituted during the French control but that differed considerably from the traditional Buddhist system that preceded it.

In general, Laotians have a strong desire for learning and the demand for education in Laos exceeds the government's ability to provide the space, materials, and personnel. Typically in the schools, Laotian students were accustomed to rigid discipline, corporal punishment, and regarding teachers as absolute authorities to whom great respect is shown.

Parents' involvement in the Laotian educational system is minimal in that they entrust all duties related to education and the child's well-being to the teacher. Parents also hold high expectations for achievement for their children because success in education is a means of social advancement.

Methodology and rules used in the Laotian classroom differ greatly from those in U.S. schools. For example, Laotian students are accustomed to rote learning and strict rules for behavior in the classroom; they are not accustomed to group discussion and a less restrictive environment.

Laotian students are often considered obedient, submissive, and unassertive because they have learned that showing emotion or being aggressive is displaying bad manners. Therefore, a teacher in the U.S. may be unable to detect problems because the Laotian student will not react in the same way as a student reared in the U.S.

Laotian students may display noverbal communication cues that the teacher in the U.S. must learn to interpret and understand. For example, a Laotian child is taught that looking straight into a person's eyes is a sign of disrespect and will therefore keep his or her eyes lowered when speaking to an authority, such as a teacher.

The Hmong of Laos

Vang Tou Fu
Governor's Center for Asian Assistance
Chicago, Illinois

In the past, due to the lack of bilingual personnel and the fact that government organizations and private resettlement agencies helping individual refugees are extremely overworked, little is known about the Hmong. In order to be of help to their sponsors and those who are trying to develop programs to help them achieve economic self-sufficiency, and because they are immigrating in ever greater numbers, now is the time to learn:

- Who are the Hmong?
- What is it about their social organization and culture that makes them special?

The Hmong, called "Miao" by the Chinese and "Meo" by the Westerners, are an indigenous people of northern China who spread southward during the late eighteenth and early nineteenth centuries. They are said to have entered the hills of Indochina early in the nineteenth century. They have relatives ranging from the mountains of Thailand to Vietnam. But all the Hmong call themselves "Hmong" which means "free man."

The Hmong as a race are mentioned intermittently throughout Chinese history as far back as 3000 years ago. The French Hmong historian, Mr. Savina, wrote in his *Histoire des Meos*,

> From time immemorial there has existed in China a race of men whose origin we do not know—living continuously on the heights away from all other Asiatics, these men speak a particular language unknown by all those who surround them, and wear a special dress which is seen nowhere else.

Almost all the Hmong in the U.S. came from Laos, with the exception of a few who fled from North Vietnam after Dien Bien Phu fell to the Communists. Thus, the Hmong can also be called Lao-Hmong.

The Lao-Hmong are the highlanders of Laos who prefer to live high in the mountains where the climate is cool and malaria is rare. The height at which they live usually ranges from 3000 to 6000 feet above sea level. For centuries, their way of life was centered on working in the fields and tilling

the land in order to grow crops, such as rice, cabbage, beans, squash, cucumbers, and corn. Thus, farming was the ideal occupation, with both men and women sharing the work. They practice the slash-and-burn type of agriculture where fields are cleared to grow crops for a few years. When the land becomes infertile, new fields would be looked for, sometimes necessitating the move of the whole village. The Hmong are celebrated livestock breeders, particularly gifted in raising bulls for fighting and horses for riding. The Hmong are also known for their growing of opium for cash.

When not engaged in farming, the men derive additional income from hunting, for which they are well known, and trading; while the women are noted for their sewing and embroidery. The Hmong are industrious, independent, and peaceful people. They disdained being soldiers and thought soldiery was fit only for idle, runaway young men.

The Hmong are said to belong to the Sino-Tibetan family. Thus culturally and linguistically they are close to the Chinese. The Hmong language is monosyllabic and has seven tones. The coordination of mouth, lips, teeth, throat, etc. is just as complicated as in English, if not more so. In learning English then, the Hmong do not have as much difficulty in pronunciation as other Indochinese refugee groups. But like them, the Hmong also face the same problems with tenses and with the plural in trying to master English. They can't understand why there needs to be a change of the verb when time has already been emphasized with such words as "yesterday" or "tomorrow." Irregular verbs are, of course, even more awkward for them. The same is true with the plural forms; the number has already emphasized the amount and so why should there be a need for the plural marker "s"? The Hmong written language has only recently been developed through missionary efforts. The more popular characters among the refugees are romanized, whereas the Pathet-Lao have also developed a Hmong system of writing in Lao characters, which is said to be quite effective, too. The Missionary Alliance has developed still another version of Lao characters, but it is less popular.

By tradition, the Hmong usually have big families, averaging between five and six people. In a world where people have not learned to trust police, banks, or insurance, the happiness, prosperity, and security of the individuals are centered in the family. Thus, the larger the family, the better and more secure it is. Besides this, the Hmong also follow the patrilineal family clan system where the males carry the family's clan name and are dominant. The ideal role of the wife is devotion and respect for the husband. Insuring family line succession seems to be more important to the Hmong than any other refugee groups. A family with three daughters will not be satisfied unless they can produce one or two sons. Of course, these values conflict with attitudes toward birth control in this country.

Most Hmong practiced animism or ancestor worship. However, half of the Hmong refugees in the U.S. have been converted to Christianity through the Christian Missionary Alliance denomination.

In summarizing the Hmong character traits, the German anthropologist, Professor Bernatzik, described them as "healthy, honest, sincere, cheerful and conscientious," and as having a "deep love for freedom." Mr. Garrett, a journalist, stated that the Hmong "prize hard work and ambition," and Professor Barney said of the Hmong that they are "inquisitive and adaptive." Unfortunately, however, the Hmong could not lead their peaceful life in the mountains as described, when modernization approached and the war in Indochina was intensified. Due to their ability and courage as jungle fighters along with their strategic location, in 1960 they were singled out among the many

other major ethnic groups in the country to collaborate with the U.S. Indochina war policy. Initially they supported the rightist general Phoumi Nosavanh, and subsequently the neutralist Prince Souvanna Phouma when Premier Khrushchev and President Kennedy reached a provisional agreement that Laos should remain neutral.

In due time, almost the whole tribe was involved in the war in Laos, providing a major force blocking the most sensitive northeast region and, as a result, putting up the most ferocious defense of our country. Besides defending the country, their missions included collecting intelligence on North Vietnamese movements to the South and rescuing American personnel, particularly downed pilots.

As the war dragged on, the Hmong were constantly on the defensive as they were greatly outnumbered by the enemy which was composed mainly of North Vietnamese elite forces. Consequently, the Hmong took the greater risks and suffered the largest number of casualties during the war serving the interest of the free world. The *Washington Post* reported shortly after Indochina fell in 1975 that during the 15 years of war the Hmong suffered 30,000 casualties out of a population of approximately 300,000—an equivalent of 20 million Americans being killed. The long Indochina conflict, then, decimated the Hmong people and disrupted the entire Hmong family structure. Almost all Hmong families lost at least one or two members. In many cases, only the women and children survived.

Today, even after three years of communist power in Laos, the Lao-Hmong still earn the implacable enmity of the Communist Vietnamese and Pathet-Lao and are suffering the most from their reprisals. Even before Laos fell to the communists, the official organ of the Pathet-Lao headquarters *Khao-xane Pathet-Lao* (KPL) published an article on May 9, 1975, stating that "The Meo must be exterminated down to the root of the tribe." Three weeks later, on May 29, the massacre of Hmong began at Hin Heup where 160 died and many were wounded. The genocide against the Hmong has since been intensified. Since 1976, there has been a large cleaning operation against the Hmong, the heaviest attack being from September 1977 to April 1978 with the so-called "Operation Sam-Kieng" (Sam - 3; Kieng - complete destruction). This operation consisted of the burning of all houses, produce, and material goods, with the massacre of men women, and children. Four regiments of North Vietnamese troops were mobilized—the 116th, 117th, 118th, and 119th—with many Pathet-Lao battalions supported by heavy artillery, primarily 130mm, and airplanes. But the most murderous weapons are napalm and bombs of Russian make.

As a result of that operation, thousands of Hmong died from poisonous gas, hunger, and by ambush. Today, Hmong refugees keep streaming out of Laos to Thailand, but only the young are able to make it to Thailand. The women, children, and old folks just perish. Their bodies are left untended.

Approximately 70,000 of the Lao-Hmong who could not get out of the country are retreating into the jungle in order to avoid complete extermination by the Pathet-Lao and Communist Vietnamese. Yet, the prestigious French newspaper *Le Monde* reported in its January 10, 1978 issue that since 1975 over 10 percent of this group have been killed.

Why does there exist such bitter animosity from Hanoi and Samneua against the Lao-Hmong? Ironically, the Vietnamese are seeking the friendship of Thailand and the U.S., who were their two main antagonists during the war. For sure, many North Vietnamese troops have died on the Plain of Jars and around our Second Military Region headquarters, Long Cheng, and the North Vietnamese

want revenge against the Lao-Hmong. Yet the remaining Lao-Hmong are weak and easy prey, are mostly civilians, women, and children. The bulk of our force has already crossed into Thailand to the U.S. It is bitterly ironic that the Lao-Hmong who only have defended the rights to life, a life rooted in liberty, equality, and mutual help, are victims of such vicious efforts to exterminate their people. The Hmong have also always been loyal and productive citizens of any countries where they settle. This is testified to by Prince Souvanna Phouma's acknowledgment of the Lao-Hmong's sacrifice for the country and in supporting his government. He said of the Lao-Hmong wartime leader, General Vang Pao, right after the latter left the country in 1975, that "He did everything within his power to maintain my government. I really like that man."

Can't anything be done to ameliorate the suffering of the Lao-Hmong—particularly those who are still being hunted in Laos?

The Hmong hope that the U.S., along with other nations that are defenders of human rights, will intervene everywhere where liberty and the lives of innocents are in danger, so that the minorities who don't have a voice can have their own place in our human society.

It should be pointed out here, too, that the Lao-Hmong have experienced greater cultural changes in the last 30 years than in the previous century. First, there was the return of the French during World War II causing a small percentage of the Hmong to be mobilized as militia to help drive the Japanese out. After that, a few Hmong started to move down to the lowlands to obtain education at their own pace. The Hmong began to enter schools, the trades, and the lower levels of civil service.

The greatest change was, as said before, from 1960–75 when a sudden thrust of modernization was made upon them because of the war. As a result of improved air and ground transportation and the necessity of both official and unofficial communications, intercultural contacts boomed. Thanks to the Laotian government policy of promoting national integration of ethnic minorities through education, the Hmong attended provincial schools in increasing numbers, with a small percentage progressing to post-secondary education in Vientiane, the capital city of Laos.

The Indochina war also changed the Hmong economy. There was an increase in labor wages. Small business and the trades flourished. The shrinking availability of land and the need to constantly relocate made opium a difficult cash crop if it did not completely stop it. Circumstances were such that being a soldier seemed to be the most available occupation. The black clothing was discarded; western dress and military uniforms were worn by most of the men. At the same time, many of the women changed their dress to lowland skirts. Thus, new culture centering around military life developed, and participation in the pluralistic Lao society slowly flourished.

As a result of the fall of Indochina, thousands of Hmong fled Laos. They have been dispersed all over the world with over 8000 in the U.S., 4000 in France, 550 in French Guyana, a few hundred in Canada and Australia, and over 50,000 in Thailand.

As happened to other Indochina refugee groups, at first the resettlement program in the U.S. tended to scatter the Hmong throughout the country. Individuals and families who knew little about the language faced the severe problem of adjusting to the new country. The trauma of leaving their native land, being separated from their relatives, and being a refugee in several foreign countries, has many manifestations which often lead to serious illness. The stress to which they have been subjected most acutely in the recent past, has given rise to loss of sleep and appetite, depression and homesickness; somatic complaints and alienation seemed to be widespread. Thus realizing that

they could better survive as a group, the Hmong have gone back to relying on the extended family structure for psychological and material support. They have then concentrated in certain areas—a pattern that is common among all Indochinese refugee groups. Thus, many of our people have moved to urban centers, such as Santa Ana, California; St. Paul, Minnesota; Providence, Rhode Island; Philadelphia, Pennsylvania; Chicago, Illinois; as well as other places where there are greater opportunities for education, employment, housing, and public assistance. They are not only trying to live next door to other Hmong people, but with parents, sons, their children, and close relatives. The strong Hmong tradition of self-reliance and independence can only thrive when a number of families has the opportunity to cooperate.

On the whole, considering their education and background, and the absence of special resettlement programs for the Hmong (such as there are for other Indochinese refugee groups), I think that the Hmong are successfully being resettled in this country after a few years of struggle. The immediate goal of self-sufficience has substantially been accomplished. The majority are holding manual jobs and are doing well, but the majority still have not mastered the language. However, we must also be concerned about the long-term resettlement. In order for the Hmong to participate positively and meaningfully in the cultural and social life of the American pluralistic society, it is necessary for the Hmong to be given well-organized English instruction and vocational training. If such skills are not taught, the Hmong will be hopelessly and needlessly trapped inside a subculture for several generations.

Because the Lao-Hmong are Asians, they also share many cultural characteristics of Asian people that conflict with the cultural values of Americans. First, there is the emphasis on respect for the elders. In Asian cultures, the young are to obey and show respect unquestioningly to elders and persons in authority. . . .

Below the tribe one finds the "Xeem," or clan. There are over 20 clan names, but only 14–15 are commonly known. These are: Xiong, Yang, Vang, Lee (Ly), Moua, Lo, Hang, Thao, Kue, Heu (Her), Chang, Vue, Cheng, Kha, Kong, and Pha. The clan is important in marriage, as customarily it is forbidden for one to marry within his own clan. Everyone who belongs to the same clan is treated as brothers and sisters.

When talking about clans, it is important to mention Hmong names. The first name is given to the child; the honorable name is given when the person is married and established; the last name is given to the Hmong refugees to conform with American regulations. An example is:

first name	*Hmong*	*English*
(as child)	Npis	Bee
second name		
(when established)	Nyiaj Npis	Nhia Bee
third name		
(to conform)	Nyiaj Npis Lis	Lee, Nhia Bee (last name first)

Women are free to carry their own last names, which is causing some confusion in administration, such as in schools, hospitals, with immigration, and in welfare. For example, the woman below could be married to the man listed above.

first name	*Hmong*	*English*
	Vab	Va
third name	Vab Yaj	Yang, Va (last name first)

Also below the "Xeem" is the "Ces Neeg," the lineage or branch of people referring to a large group of people who belonged to the same family a long time ago. This is important in seeking help in times of hardship in tracing one's roots.

The "Pab Neeg," the extended family which is the most important unit in the Hmong social structure is next. It usually includes all the people who share the immediate grandparents along with all the in-laws that follow them. Thus, the extended family may encompass as many as two to ten households or more.

In the extended family, the roles of mutual help are clearly defined. There is also an obligation to support that is more weighty. American culture recognizes a similar set of relationships, but they tend to think of them as being distantly related and there is no obligation to provide help. The extended family tries to be self-sufficient in terms of providing its own leader, shaman, musician, blacksmith, marriage negotiator, midwife, etc. Thus, for the individual, there are real economic, social, political, and emotional benefits in joining the extended family, and there are constraints placed on the individual who does not conform.

Finally, there is the household; the next lower level of social structure is the nuclear family. It serves to train children, with everyone in the household taking part in the informal education and training of the young.

The leader represents all families. His opinion is consulted and he has great influence, but he is not a dictator. He responds to the wishes of the community.

The major point to remember is that a Hmong person is never an individual. He is always part of a family. his roles throughout life have to do with what is expected of him. Thus when he makes an important decision he will have to take his family into consideration. So when an opportunity is available, try to present it in a certain way. Always remember that in most cases the Lao-Hmong are going to recognize responsibility to a larger group.

To conclude, I would like to read a song of being a refugee, composed by a Hmong in the U.S. in the Hmong language. Although the translation is rough, it expresses the feelings of the Hmong who have lost a great deal of what has profound meaning for them—the emotional interdependence of the Hmong in their families, and the land that sustained them.

Lao Hmong Oral Poem of Being a Refugee in the U.S.

Thaj Yeeb

I.

Recently, as a young one,
I sought refuge in this part of the world,
But will greatly miss that distant land
For countless days and for as long as I shall live.

II.

Recently, as a young one,
I sought refuge in this part of the world,
Without mother or father,
Without younger or older brothers.

It weighs upon my mind and heart,
Making me restive and suddenly I have to walk
To hum my complaint that I'm without mother or father,
Without younger or older brothers.
If only I could fade to nothingness,
Or change into a June beetle or cicada,
And sit upon the highest vine or tree and sing incessantly.

III.

Recently, as a young one,
I sought refuge in this part of the world,
Without mother or father,
Without younger or older brothers.
If only I could lose myself, or die and be reborn
As a pair of falcons or a pair of swallows,
Strong wind currents would speed my safe return and my homeward flight.

IV.

My mother and father are likely humming their own unhappiness
Why did our offspring flee?
Why did he go to the other side of the world?
Why is he keeping silent? Why has he forgotten his parents?
And I can imagine what difficulty my parents are having
Surviving in the jungle through all the seasons and for the rest of their lives.
Shaking like rustling skins of garlic, like the rustling of dry leaves.
Perhaps the day will come while I am yet young,
When I can return and suddenly appear to my parents,
To my younger and older brothers.
Would we again be complete? Would all of us still be there?

V.

Regretfully I must conclude by saying
That as a young one separated from my parents,
I must live like the rest of you,
And make a new life in order to endure.

ESL Basic Principles, Approaches, Methods, and Techniques

Linda Schinke
Skokie, Illinois

Ms. Schinke discussed language acquisition theory; the relationship between the fields of teaching English as a second language (ESL) and bilingual education; and certain misconceptions regarding ESL and instructional techniques for teaching ESL.

In order to understand second language acquisition, certain facts about first language acquisition must be known. For example, at the age of 6–8 months, a child is capable of producing every sound in every language. By 1½ years, the child is beginning to function with all the rules of the language. By 3½, he has the syntax (grammatical structures) of an adult. By the age of 6, the language acquisition device begins to slow down, although the child is still capable of acquiring any additional languages as native languages. By puberty, however, the language acquisition device stops. It is this age range of 12–15 years that is crucial with respect to second language acquisition. Before this age, a child acquiring a second language will sound like a native speaker. Beyond this age, although the child may become fluent in the second language, he will most likely not sound like a native speaker. It is essential for teachers to be aware of this critical age in second language acquisition in order to have realistic, fair expectations for their students.

Much has been said about the alleged controversy between the fields of ESL and bilingual education. Suffice it to say not only that the two areas are compatible, but also that ESL is essential for the existence of a bilingual program. For an instructional program to be "bilingual," one of the components must be ESL.

Many misconceptions exist about the teaching of English as a second language. For example, some people believe that any native speaker can be an ESL teacher. Similarly, many believe that a nonnative speaker cannot serve as an ESL teacher. While nativelike fluency is, of course, desirable, the important issue is not whether a person acquired English as his first or second (or sixth) language, but whether that person is knowledgeable in second language teaching methodology.

Another misconception involves the notion that it is necessary for a teacher to know the language of the student in order to teach ESL. While knowing the student's language can be beneficial from an interpersonal standpoint, it is not essential for the instruction of English. In fact, it could serve as an impediment to instruction. It is desirable, however, to know *about* the language of the student.

Regarding the teaching of ESL, the importance of utilizing a good basal series was emphasized. Given the number of good materials available commercially, it is highly inefficient—if not ineffective—for a teacher to be working without the aid of a structured, systematic series. The particular methodology to be used (e.g., situational reinforcement, audiolingual, etc.) will be embodied in the materials. Certain instructional techniques, however, are helpful no matter what the methodology. For example, teachers should speak at normal speed and in a normal manner. Artificial phrasing and pacing do not help the student cope with the language he will hear outside the ESL classroom. Also, slang should be avoided for beginning level students; however, as students become more competent in the language, it can and should be dealt with. In addition, within the context of the ESL lesson, the student's native language should be used sparingly.

The preceding comments represent a sampling of what was discussed by Ms. Schinke.

Application of ESL Techniques and Methods in Teaching Content Areas

Mary Galvan
Austin, Texas

Language is important. John Oller from New Mexico conducted research on language testing. His method was to take sample questions from IQ tests, aptitude tests, achievement tests, and language tests. Questions were assembled randomly with a certain number from each kind of test. Teachers were then asked to determine, on the basis of the questions themselves, from which test each question was taken. Results showed that teachers could not distinguish among the different tests. The conclusion was that aptitude tests and achievement tests were essentially *language* tests.

The days of homogeneous groups of students and teachers in the classroom are gone. Today heterogeneous groups are the rule, not the exception. So the question crops up of how to teach students who are not what the teacher expects. Specifically, LESA, or limited English-speaking ability, students form an increasingly large part of these heterogeneous groups.

How does one teach LESA students? One, continue students' learning in the content area at the same time English is being learned, and two, keep the child with the mainstream of students.

The best example of an effective program for LESA students stems from bilingual-vocational education. One program with which Mary Galvan was involved was primarily for people who had been rejected by other social agencies, people whose English was extremely limited. The objective of this program was to give these people an employable skill and enough English to perform on the job within a period of 12 months. Although the task may have seemed impossible, the program's placement rate was 87 percent.

What makes bilingual-vocational education different? In this case, the bilingual specialist and the vocational specialist worked as a team. By observation and study, they found out the language necessary to perform on a specific job: (1) tools for the job, (2) interpersonal skills, and (3) safety rules and equipment.

As applied to public schools, the approach used in bilingual-vocational education can easily be transferred to the content areas. However, a problem has existed in that teachers do not want to

"touch these students with a forty-foot pole." The attitude is to let the students learn English first, and *then* the classroom teacher will teach them the content areas. This attitude has become worse because of LESA students' low performance in the content areas. One reason for this is the gap between the level of language of the teacher and that of the students. Even the students who are proficient in English experience the gap between their level of language and the teacher's level of language.

Recognizing this difference, the teacher must then learn the "Terminal Goal for Teachers": *Anybody can learn anything if the presentation is altered to fit his or her situation.* In other words, the teacher must adapt the language used in the classroom to meet the special needs of the child.

ESL teachers can help in terms of language development by teaching reading in the content areas. The teacher should get in the habit of writing a study guide as he or she prepares material. This study guide should be in sentence outline form. Once the outline is prepared, the teacher should read it and circle important words that will form the basis of the vocabulary to be learned.

With the outline in hand, the teacher presents the basic vocabulary and then lets the students discover what the main ideas mean. For example, if matter is being taught in a science class, "let the students bring in a rock for a solid, pour water all over the room for a liquid, and blow up the building with propane gas for gas." That is, students should have hands-on experience with the concepts; inductive learning should follow after learning the tools with which to operate.

It is important for the teacher to zero in on the main idea and a few important details in the study guide. For example, teaching the novel *Moby Dick* can be boiled down to "Who are you rooting for and why?"

In bilingual education classes where the content materials are not in the child's dominant language, the teacher can, again, zero in on the main points and then teach inductively. This can be helped by finding content area materials that are written for a much lower level but that contain the main ideas.

The importance of this technique is that cognitive development continues at the same time the student is learning English.

Where should ESL be taught and by whom? This can be answered best by establishing a team effort. The content area teacher should enlist the aid of the ESL teacher in teaching content vocabulary. A plus of this teamwork is that the vocabulary is instantly meaningful and useful to the child. The classroom teacher should, by all means, let the ESL teacher use the study guide as a basis for the language lessons.

In schools where there are no ESL teachers, the classroom teacher can take ESL into his or her own hands. First, the classroom teacher prepares the study guide in outline form. Second, maybe five or ten minutes before the content area class, the teacher takes the LESA students aside and presents the basic vocabulary and language. Finally, the students rejoin the class and receive 45 minutes of reinforcement and experience with what was presented.

Ideally, classroom teachers, who do not have access to an ESL teacher, should contact available agencies, universities, etc. and establish workshops or in-service training in ESL methods. ESL consultants can come in and conduct these workshops. Such services are available from the Bilingual Education Service Center in Arlington Heights, for example. There is nothing sacred or terribly difficult about ESL methods, and, if classroom teachers can add them to a personal repertoire of skills, they will then be using ESL teachers for the jobs that *only* they can do, the jobs for

which they were specially trained. In other words, the content area teacher can make use of available services and resource people to compensate for having no ESL teacher in the school district.

Overall, the classroom teacher must appreciate the difficulty of learning a foreign language and the time it takes to learn the language. LESA students cannot be expected to learn English in just a few weeks. The idea is to teach them *meaningful* language so that they can use and apply what they have learned.

In response to a question from a workshop participant regarding how unrealistic it is to expect the overburdened classroom teacher to prepare study guides and undertake teaching ESL, Mary Galvan recommended taking a good, hard look at what you're doing that doesn't need to be done. A "teacher will make way for anything she thinks is important." Once the teacher decides that including ESL instruction is important, she can employ any number of methods, such as small-group instruction. It cannot be expected that every child in the classroom be on the same page at the same time in the text. Such an expectation is doing a disservice to all the students. Ideally, ESL teachers and content area teachers should work as a team.

The fact remains that there are not enough ESL teachers to go around, and so content area teachers must learn to teach ESL. With training that is provided through places like BESC and the state or even the national chapter of TESOL, content area teachers can receive instruction in ESL methods and techniques. But first the reluctance of the content area teacher to take on ESL instruction must be overcome.

PROGRAM DEVELOPMENT: THEORY AND PRACTICE

Program Development

Frank Llano
Illinois Office of Education
Chicago, Illinois

In July 1977, the Illinois Office of Education established a data base by means of a school census. However, the Indochinese population was so mobile that the census was outdated and inaccurate within the first six months. The results showed approximately 1200 students in nearly 250 school districts throughout the state. The IOE received about $486,000 to distribute to the eligible districts at a rate of $270.00 per student. School districts with more than 100 eligible students would receive $540.00 per student after the first one hundred.

In September 1977 all eligible districts were notified of their eligibility level and requested to apply for the funds. Due to the fact that some districts were only eligible for the minimum amount, or because the children had moved to other districts the grant was refused in many instances, leaving a balance of funds in need of allocation.

At this point, with no more eligible districts within the funding period, but with a need still very evident, the IOE facilitated the excess funds to the Indochinese Center for Material Development and Training located at the Bilingual Education Service Center in Arlington Heights. With the establishment of the center all funds were distributed.

As for FY78-80, if the new law is passed, it states that $450.00 per student could be allocated to each eligible district. Eligible children would be those that were paroled into the USA after January 1, 1977.

Funds for FY78-80 have not been appropriated yet, creating the ever existing problem of disbursing them at a most inappropriate time for school districts. As soon as funds become available the IOE will disseminate the information to all eligible districts so that they take measures to request them. Due to the high mobility of the Indochinese population every school district will be given an opportunity to respond and inform the Illinois Office of Education of any eligible children.

Program Development

Alex Benavides
Illinois Office of Education
Chicago, Illinois

In all discussions of linguistic needs and cultural values, the children themselves are often forgotten. Each school district must take the incentive to assure that students' needs are being met.

Alex Benavides began his discussion by handing out a "Checklist for Districts with Limited English-Speaking Students." (See Appendix A.) The most important thing to do for the students is to build a profile first. He suggested a change in the order of questions under Point I of the checklist. First, determine in which attendance centers the students are located; second, determine in which grades they are located; third, which language groups they represent; and fourth, determine at which level in English they are.

Proceeding to the second point, Individual Student Assessment, the problem arises of who is going to determine the language dominance of Indochinese students. One step is to establish whether the children are fluent in their home language. Le Huong, a teacher at Senn High School in Chicago, said that it occurs that some Vietnamese students are more proficient in reading and writing Chinese than they are in Vietnamese. Therefore, those students are better served by being placed in programs where Chinese is used as the vehicle of instruction. Such an example points up the need to determine the dominant language. However, that is not enough. The student's proficiency in the language must also be determined. For example, a child may have Vietnamese as a dominant language, but may not be proficient in it.

If at all possible, teachers, counselors, and/or administrators should try to obtain the student's performance records from the home country. If that is not possible or if they are not available, then the schools must start from scratch with early intervention. A possible measurement would be to gauge the student's proficiency by comparison with other students of the same background. If such measures are not made, a child with a valid learning disability might go undetected and never receive help.

In addition to academic measures, it is essential to check the student's attitude toward school. Attitudes are as important or even more important than academic performance. One method of determining attitude is by home visitation. The teachers, also, must keep a constant ongoing check on the Indochinese student's social as well as academic progress. Teachers need to be oriented to recognize problems such as an older student's feelings of resentment over having to leave the home country. Such feelings often lead to an identity crisis of sorts.

In terms of program design, teachers must bear in mind that there will be students at *all* language levels in the classroom. Therefore, in order to place the student's needs first, the importance of not jumping to conclusions regarding the student regarding the student's dominant language, academic ability, culture, and so on, cannot be emphasized enough.

APPENDIX

Checklist for Districts with Limited English-Speaking Students

I. District-wide Census
   A. In which grades are students located?
   B. In which attendance centers are students located?
   C. Which language groups do students represent?
   D. At which level in English are the students? (Refer to accompanying page.)

II. Individual Student Assessment
   A. In which language is the student dominant?
   B. What is the student's level of proficiency in his first language?
   C. What is the student's level of proficiency in his second language?
   D. What is the student's level of progress in the content areas?
   E. What is the student's overall performance—both academic and social—in school?

III. Program Design
   On the basis of information gathered in sections I and II,

   A. In which areas will assistance be provided?
      1. first language development
      2. second language development
      3. content instruction (math, science, social studies)
      4. culture

   B. Who will provide the assistance?
      1. bilingual teacher
      2. ESL teacher
      3. monolingual teacher with bilingual aide
      4. combination of above

Reference: Alejandro Benavides, Illinois Office of Education-Bilingual Section, Chicago, Illinois

Language Fluency Categories

I. The student does not speak, understand, or write English, but may know a few isolated words or expressions.

II. The student understands simple sentences in English, especially if spoken slowly, but does not speak English, except isolated words or expressions.

III. The student speaks and understands English with hesitancy and difficulty. With effort and help, the student can carry on a conversation in English, and understand at least parts of lessons, and follow simple directions.

IV. The student speaks and understands English without apparent difficulty, but displays low achievement indicating some language or cultural interference with learning. The presence of an accent or limited vocabulary should be disregarded.

V. The student speaks and understands both English and the home language without difficulty, and displays normal academic achievement for grade level.

Reference: "Guide to State-Funded Bilingual Programs, Downstate Illinois, 1975-76" Bilingual Education Service Center, Arlington Heights, Illinois

Program Development—Practice

Le Thi Le Huong
Senn High School, Chicago, Illinois

This paper summarizes the practical aspects of program development as experienced by a Vietnamese bilingual social studies teacher in a Chicago high school.

Student's Educational Background

Vietnamese students present a wide range of educational backgrounds and learning abilities. The classroom teacher has to prepare the same content materials for various levels of comprehension and language mastery both in English and in the home language.

Student Adjustment

The difference in school systems is noted. The curriculum in a Vietnamese school follows a strictly formal stucture and heavily emphasizes learning by the lecture method. The students find the freedoms and variety in American schools bewildering. They need long-term guidance in acquiring diverse study skills to make full use of the available resources. Emotional adjustment for high school students is more painful than for smaller children because they brought with them richer, deeper experiences of home. High school students are more prone to depression and frustration. they suffer identity crises which may be manifested in withdrawal, anger, rejection, or rebellion. The teacher must also be aware of a few of the problems of home, too, such as displacement, change in the way of life, unemployment, etc.; so that all problems with school may not stem completely from language difficulties.

However, there are positive points as well. Students are highly motivated. They love to go to school and work hard. Parent encouragement is usually favorable.

How did the school help? Senn High School has two departments—TESOL and bilingual—whose experiences with foreign students over the years have greatly assisted the Indochinese student. For example, the TESOL program ran a clothing room to provide warm clothes for newly arrived students. Also, conferences were frequently held between English and content area teachers on materials suitable for various levels of comprehension and needs. meetings were held between the English teachers and the Physical Education teachers to discuss student gym outfits and schedules. Vietnamese students do not usually like gym classes. It is difficult for them to change quickly in the locker room and to get used to the quick schedules. For the girls, it is particularly hard to dress in front of other people. Arrangements could be made with the principal to have the PE grade delayed until the student is fully adjusted to the new requirements.

Working with the Indochinese students can be a rewarding experience. Progress is marked in small ways. One teacher was delighted when a student called on the telephone to find out if school had been closed due to a snowstorm. This meant a great deal in that the student had overcome an

aversion to talking on the telephone. Nothing gave the teacher greater pleasure than when she saw the beaming face of a student shouting with joy in the class, "Hooray, this is the first time I understand what the principal said on the intercom."

The bilingual class teacher has many roles to play. Apart from teaching, she has to be the registrar, counselor, guide, parent, and friend of the students. However, the steady progress made by enthusiastic hardworking students has more than compensated her endeavors. Genuine interest, understanding, consideration, and cooperation on the part of the principal, classroom teachers, and other staff members are the favorable factors that have facilitated student adjustment and development at Senn High School.

Program Development—Practice

Sue Scales
Crete-Monee School District

Keeping the channels of communication open between bilingual/ESL teachers and classroom teachers is of the utmost importance. Administrators should also offer services and understanding to classroom teachers. Many classroom teachers are reluctant or afraid to handle the problems of the non-English-speaking students. Therefore, bilingual teachers should become involved.

Crete-Monee is beginning a new program that has just started. The first step in developing the program was to begin home visitations to establish good relations with the parents and the community and to find parents who were willing to participate in a parent advisory committee.

The second step was to get to know the students by means of pull-out program. However, before beginning the program, Sue Scales stressed the importance of getting to know the teachers who will be involved. One method would be first to obtain copies of schedules and then to discuss with the teachers the best times for pulling the student out of the classroom. By doing this, the bilingual teacher is laying a good foundation for cooperation with administrators, classroom teachers, and students.

If the classroom teacher is reluctant to let the child out of class, possibly because he or she is responsible for grading the child for the content area during that time period, the pull-out teacher should offer to take over the responsibility for providing the grade. For example, a pull-out teacher could offer to supply the child's grade in social studies. Such an offer would take a burden off the already burdened classroom teacher.

A workshop participant commented that it is important to have a good relationship with the classroom teacher. Gulfs can exist easily because of differences in pay scales, etc. The ESL or bilingual teacher should make the effort to bridge that gulf.

Another participant commented that classroom teachers are already overburdened. They have been expected to do too much too soon. They need understanding and time to adjust to new expectations. For example, they are expected to handle the mainstreaming of handicapped children in the classroom, deal with BD's (behavioral disorders), and also be counselors, psychologists, and teachers to non-English-speaking students.

In response to a question regarding how to grade the non-English-speaking students and LES students, Le Huong of Senn High School, stated that the principal must be educated first. Perhaps a system of NC (no credit) would work to delay assigning a grade to a student who needs more time to understand the subject either because of language difficulties or because of personal adjustment problems. An automatic F can do a great deal of damage.

Program Models: Urbana

Mary Fritz
Urbana School District 16

Often a school district will have more than 20 students of limited English ability, but the students are distributed throughout the grades and throughout the different attendance centers in the district. Frequently these same districts have students of many language backgrounds but fail to reach the totals of 20 that would make a bilingual program feasible for each language group. The multicultural program model developed at Martin Luther King, Jr., Elementary School in Urbana, Illinois, was designed to meet the needs of such a district. This model has been adopted by several districts in Illinois, Michigan, and Ohio.

King School has a population of 340 students, 39 percent of whom are recent arrivals from abroad. This year students have come from 41 countries and speak a total of 26 languages. With such a distribution, it is clearly impossible to set up a traditional bilingual program. The first consideration in designing a program to fit these special needs is to look at the students themselves. Language groups range from one member to over 20 in the case of Japanese. At the time of entrance, the children's proficiency in English ranges from near-native to zero control. Children from some countries are typically in the school for two or three years; other children are with their families who have been sent on a one-year study program. This is true for Japan. Typically, families from Japan arrive in the United States in March and leave the following March because the Japanese school year begins in April.

Not only do the limited English-speaking children arrive at different times of the year for differing periods of time and speaking English at different levels of proficiency, but they also are scattered through the grades from kindergarten through sixth. Decisions must be made about priorities for allocating personnel and materials, for these are insufficient to be spread equally over the entire group. It has been our experience that zero-English speakers, children in upper grades, and larger groups should be given high priority. This is not to deny the need for the younger child to develop important concepts in his home language, or for the level-four child to receive the help in English to make it possible for him to do the school work of which he is capable, or that it is fair for a child to

receive less help because he is the only member of his language group at King School. The realities of funding dictate that choices be made.

First, it was decided to employ a full-time English-as-a-Second-Language teacher. This year, with the help of a half-time aide, she has carried an average load of over 100 students a day with no preparation time except before and after school. Second, for budgetary reasons, it is not possible to hire teachers in the language areas, so language *assistants* are hired to serve the larger groups. The assistants are part-time people who do not have certification in the United States. Some are certified abroad and others, through experience and other types of training, are well prepared to plan and carry out work with children. This year there are language assistants in Japanese, Vietnamese, Lao, Arabic, Farsi, Hebrew, Spanish, French, Portuguese, and German.

The language assistants perform several functions in the program at King School. First, they are responsible for giving the children of their language the instruction needed in the content areas (i.e., math, social studies, etc.) to enable the children to progress in spite of inadequate English. Second, because we believe that bilingualism is an asset, the language assistants are responsible for providing instruction in language arts and reading for the children in the home language. When the children first arrive, instruction is weighted heavily in the direction of the content areas of the regular classroom. The longer the student remains at King School, the more heavily weighted is the instruction in his home language for the obvious reasons that he is increasingly able to do classroom work in English and is increasingly likely to lose control of the home language.

Language assistants also interpret the school and its program to new students and their families. This requires a great deal of contact with the homes and serves to smooth the adjustment time for all concerned. Language assistants, finally, are language-culture resources for the whole school.

They work with the regular staff to share the culture from which they come with the rest of the students and staff. They may work with a particular teacher on a unit she is presenting to her class. They may develop their own presentations, which are then offered to classes throughout the school. The assistants frequently organize special events to celebrate important holidays in their culture. Now *Ruz*, or Iranian New Year, is an annual celebration at King School. The old year goes out with chants as each student jumps seven bonfires on the playground, and the new year comes in with a table set with very special items. Some language assistants also share their languages with English-speaking students through songs, games, and more formal language experiences.

The only full-time person in the program other than the ESL teacher is the coordinator, who is the "glue" that holds the intricate operation together. The coordinator also works with small groups in English and does tutoring in Spanish.

The King School Multicultural Program will be completing its sixth year in the spring of 1979. Over the years, the program has been modified to take care of ever-increasing numbers of limited-English speakers. Major input in planning and evaluation comes from the regular staff of the school, in particular from the classroom teachers, all of whom have students who are served by the program. There have also been several in-depth evaluations done by parents of all students in the school. Their approval and support has remained sensitive to the problems and objectives of the total program at King School.

Programs For Fewer Than Twenty

Vicki Gunther
Bureau of Multilingual Education
Chicago Board of Education

The presentation included an overview of bilingual programs in the Chicago public schools. Specific information was provided on Programs for Fewer than Twenty which provide services to students of limited English fluency who are enrolled in groups of fewer than twenty in a given attendance center.

The three components of this program, which are described in the *Plan for the Implementation of the Provisions of Title VI of the Civil Rights Act of 1964* and approved by the Chicago Board of Education, October 12, 1977, included the following:

1. Specific program models funded through state bilingual funds, e.g., itinerant bilingual services, magnet models, multilingual models;
2. Use of non-quota TESL teachers to provide instruction in English as a Second Language (ESL) and in the native language if the teacher is bilingually endorsed;
3. Permitting students of limited English-speaking fluency to transfer to a school which offers a bilingual or TESL program.

APPENDIX

Linguistic and Cultural Adjustment of Asian Students

Dao Thi Hoi

An Asian child entering an American school has to make a twofold adjustment, linguistic and cultural.

Linguistically, he has to learn to understand others, as well as to make himself understood in English. To obtain this complex communication skill he must learn to master all the characteristics of the new language: pronunciation, word forms, sentence structures, syntactical and idiomatic particulars.

Learning English as a communication tool is a difficult task in itself since most of the Asian languages are very different from English. Even with adequate English-language training obtained previously in the old country, it still requires of a child from two or three years to really be able to function comfortably in English. A survey of Arlington County schools LESA students, for instance, reveals that three years after the influx of Vietnamese refugee children into the area only one out of three has tested out of ESOL classes (309 are still LESA's out of a total of 446) even though many had come with some previous English training.

Linguistic adjustment for a student involves not only the learning of mere survival English, it also involves the learning of an English adequate for school and classroom use. In other words, the Asian student must learn a vocabulary and structure rich enough to allow him to participate meaningfully in the study of all content areas (social studies, math, science, etc.). Each discipline has its own "jargon," its own learning strategies, that the student must be able to grapple with. The reason why elementary students have less of a problem, I suspect, is because, beyond the survival English, they have the advantage of starting out together with the American counterparts in the acquisition of new concepts and terms. Secondary students, on the other hand, encounter many more problems since it has been proven that the older one grows the harder it is for one to learn a new language. Moreover, the secondary student has a huge distance to cover in terms of new concepts and vocabulary in each field besides having to contend with vastly different learning styles and expectations.

Many guidance counselors have tried an easy way out of the problem by assigning Asian students who are reputed to be good in art to art classes or to other nonverbal courses. Math classes, for instance, are also among the "preferred" assignments since the Asian students are known to be good in math and math concepts known to be universally defined the same way.

Many Asians, especially those coming from the Far East, have a great concern for the question of "face." Thus when put in Art, Shop or P.E. classes only because of their low level English proficiency, the Asian student would see that as a "put-down," sometimes even as a deliberate insult to his intelligence. His reaction typically will be one of sullenness, non participation, and withdrawal. He thinks he is being sent into the "dumb" classes since elective classes are not a common experience in

the old country and since where they exist, such courses are not considered to be academic courses. In other words, they are considered nonessential courses; graduation does not depend on such courses.

The Asian student normally expects more from the teacher than does an American one. His is a teacher-oriented learning style. He looks up to the teacher, seeing him as an authoritative figure imparting not only knowledge but even moral conduct. He feels disappointed at his teacher sometimes and gets confused when he finds that the authority of his teacher is being challenged by his classmates.

The Asian student will also be likely to remain confused for a time, especially at the beginning, with such practices as independent study, independent projects, etc. Being used to what may be called a certain "safety in numbers," he feels more comfortable working in a large class (sometimes numbering as many as 70 students to a class), under the order of one person (the teacher) and on the same topic. He will inevitably find it hard at first to understand the assignments of researching, finding something, or solving a problem all by himself. It is not that he is a dependent person. He is just not familiar with the new procedures.

Many teachers do not realize that the Asian students come from vastly different socioeconomic backgrounds. A country like Japan, for instance, has many of the technological gadgets that we are familiar with in America but students coming from other areas of Asia may not be familiar with such common items as a telephone, let alone other technological equipment found in the school environment. In this one should give them some time and with patient guidance, in no time they will become "expert" users. Do not push them too hard. Acculturation is a time-consuming process.

There are cultural aspects that may cause adverse reactions, which actually can be avoided easily. The practice of taking showers collectively after P.E., for instance, does cause acute embarrassment to some Vietnamese and Hindi girls. The pairing up for laboratory work of a girl and a boy may cause problems sometimes with Korean students who at Junior High level are not used to mingling together, whether at work or at play.

The dating system is another area of conflict for the Asian students. Dating simply is unknown in most Asian countries. So is social dancing, especially at a young age. The vast majority of Asian parents are reluctant to let their daughters go out with boys, whoever they may be. Then even when they are allowed out, most Asian students would have to learn how to behave on a date. Slumber parties and many other peculiar institutions of youth in this country are likely to cause great conflicts, generational conflicts, in the family. The best one can expect in such situtations is a certain form of compromise; for instance, an Asian mother may yield and let her child have a slumber party, but it would have to be at her house and not elsewhere.

APPENDIX

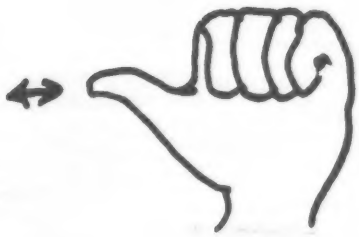
Nonverbal Communication: Vietnamese Hand Signals

Nguyen Ngoc Bich

Same gesture, same meaning

"Thumb up" meaning approval, equivalent to saying:
"Fine"
"A-1"
"Number One"
(The Vietnamese did not have this. They learned it from the Americans during the war.)

"Thumb down" meaning disapproval, equivalent to saying:
"No good"
"Number Ten" (G.I. slang)
(A hallowed signal coming to us from Roman times when this sign from the Roman Emperor would mean to go ahead and send some prisoner to the beasts, specifically a lion. By extension, this became the signal to execute someone. In the twentieth century, the meaning has been diluted quite a bit.)



"This way, in this direction"
(Hitchhiking request)

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1. A sign of solidarity
   In this sense it is sometimes used to greet comrades-in-arms (especially so among Communists), with the fingers facing the other person(s) and held at shoulder level or higher.
2. A fist, denoting a threat:
   "I am going to hit you"
   In this instance the fingers would be facing the speaker.

"No!"
"Don't!"

Same gesture, same meaning but very different connotations

In American Terms

O.K.
for "Come here"

In Vietnamese Terms

Absolutely *taboo*
for calling a person, even a child. It's the way to call an animal (a dog, in particular), especially when accompanied by a whistle. Considered *very insulting*.

O.K.
for "Come up here"

No, no.
Only an inferior person would be summoned this way. Considered *insulting*, even to a child.

O.K.
when pointed at someone
or something

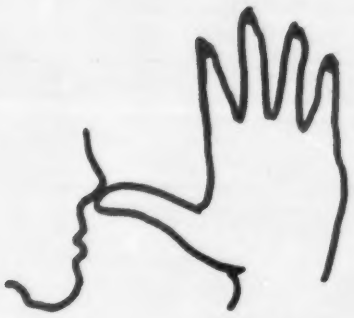
O.K. when pointed at *something* but *not at someone*. Considered too direct a reference, amounting to a confrontation, which the Vietnamese avoid by all means

Slight threat (or warning)
making a point at someone

Relatively strong threat, made by a person of superior rank to an inferior (father to son, teacher to student). This is one step ahead of corporal punishment. (A parent would *never* use this gesture to a girl because it is considered already too brutal.)

Specifically Vietnamese gestures*

1. Arm straight out horizontally in front of one.
   This waving hand means "Come here! Come this way!"
2. Hand raised above shoulder level, the arm could be
   stretched out or folded. This waving hand means
   "Goodbye (but we still yearn after you)!"



Gesture of defiance meaning one of the following:
1. "I dare you (to do that to me)." (Challenge)
2. "The heck you can do that!" (Disbelief)
3. "Who cares?" (Defiance of danger)
4. Making fun of the other person's claim

Means about the same as another Vietnamese gesture, which consists of showing one's elbow in the direction of the other person.
Neither gesture is considered in good taste. (Same as darting one's tongue back and forth.)

**Note:* By "specifically Vietnamese" we do not mean that *only* the Vietnamese have these signal gestures. In fact they may very well share some of these with other groups, but what is significant is that these form an integral part of the language of gestures specific to Vietnam.

1. "Let's agree (on something)."
   "Let's make a pact."
2. "Would you take a bet on it?"
   If one would one would form the same kind of hook with the index and hook the other person's finger.

Gestures that have not been described and dealt with

- International signs like the "V for Victory" (and lately in America for "Peace") or the Boy Scout greeting sign.
- Finger snapping, considered low class by the Vietnamese.
- Gestures played out with other parts of the body, especially the tongue, the lips, and the mouth.

Same or similar gesture but very different meanings

In America, this means "I keep my fingers crossed."

To the Vietnamese this is an obscene gesture meaning "Give me a girl (to sleep with)."

In America, this means:
"Fine"
"Perfect"
"Wonderful"
"Great"

To the Vietnamese this means
zero, the worst possible
grade one could get in class.
By extension it means:
"Worthless"
"I'd give it an F."

The Language o Gestures

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APPENDIX

Working with Cambodian Children and Youth

Hugh H. Sterling
Office of Los Angeles County
Superintendent of Schools

[***Editor's note:*** *The following material deals with Cambodian culture and suggests tips for the classroom teacher. For information on the Khmer language, alphabet, and educational systems, refer to the General Information Series #18,* Teaching English to Cambodian Students, *by the Center for Applied Linguistics.*]

Culture

The Cambodians, who call themselves Khmer, trace their cultural beginnings to the Khemara Kamboj of North India. From this Indian cultural background the Cambodians developed a culture of their own, and by the 8th century A.D. had formed the Khmer Empire which controlled most of Southeast Asia. They were the builders of Angkor Wat and other temple complexes, developing an art form which is still admired by all the world. The civilization is to Southeast Asia what the Greeks and Romans were to Western Europe, with much of their culture adopted by such invaders as the Thais, the Laos, and the several peoples of Vietnam.

The ideal of the Cambodian culture is centered in family and village life with friendly, warm and loving relationships. Cambodians are very hospitable, and joyfully receive visitors whether announced or by surprise. Small villages still provide guest houses for casual travelers.

The male role is dominant in Cambodia, although the female is strong in her own home. While most of the students among the refugees have attended schools modeled after the French system, their families remain immersed in Cambodian tradition. Girls are educated and guided by their mothers. The boys are sent to Buddhist priests in the temples for education and usually become novices themselves for a short time at age eleven, and again at age twenty-one. After this second time in the temple, the Cambodian boy is a man and may seek a wife.

Buddhism is the religion of the Cambodians. Dominant American religious groups seem strangely aggressive to the Cambodian Buddhist, because they equate religion with the serene life, strong family ties, and great compassion for their fellow man. Their religious system is open and accepting in practice.

People from the Cambodian culture may have difficulty adapting to an urban area like Los Angeles. The largest Cambodian city, Phnom Penh, had the pace of a small town. Our bustle and energy bewilders them. The children will seem like lovely people to our teachers, but be seen to have poor "work habits." This is the result of both the Cambodian tradition and the French educational system in which grades are based on a final exam only, with less attention to daily assignments. Therefore, teachers must help them understand our culture, and not dismiss them as unmotivated or lazy. Because competition and aggression seem negative to them, they will need great help in understanding our ways. Teachers can help by stressing our acceptance of the beauty of their culture, and the necessity of maintaining their own culture at home. It is important to be cognizant of the great strength of the Cambodian family, and in every way support the parents in maintaining the family as a strong unit.

Cambodian Names

Cambodians usually have only one given name and a family name. They write the family name first. A Cambodian who signs his name as Lao Miech is, in our system, Mr. Lao and his given name is Miech. His wife will be Mrs. Lao Miech. Other than writing the family name first, their system is like our traditional system of American names.

Teaching Tips

Most of these students have been educated in the French system. They will show great respect for the teacher, and will try to do what is required. They will expect much more dignity and formality in the teacher's conduct than is usually found in our informal situation. The boys will probably adapt to our system rapidly but the girls will remain quiet, and be hesitant to enter our informal educational activities.

1. Most of the students will speak some French, but no English. Try to have an advanced French student from the high school available for part of the time to translate.
2. The Cambodian culture stresses adaption to the system so, although children may be suffering extreme cultural shock, they will appear to be functioning smoothly.
3. *Do not touch the heads* of the Cambodians. Our friendly pat on the head is shocking to them. Don't put your arms around the shoulders of adult Cambodians. It is an informality reserved for family and close friends.
4. The Cambodian youth will not touch anyone of the opposite sex, but Cambodian boys will hold hands and hug each other in a manner acceptable among American females but not among males. Try to explain the difference in American and Cambodian customs.
5. The Cambodian children will respond to our directness, informality and appearance of aggressiveness if we keep it low key, smile frequently, and show affection. Loud talking is, to them, impolite.
6. The Cambodian script resembles Sanskrit. Students who have studied in French model schools will be able to read and write in Roman letters.
7. Don't be surprised if the students forget and greet you by bowing their heads and folding their hands in what is to us a prayer attitude. Bow your head, fold your hands, and then explain to your class the Cambodian method of greeting people! Make every effort not to embarrass these students. Their concept of "face" is strong.
8. The students will answer every question with a "yes" and then try to indicate what is meant if the answer should be "no.". Give them time. Nobody ever gives a direct negative in their culture except in a situation considered to be impolite.

Conclusion

The Cambodians are the proud descendants of an old classical culture, of which the chief value is humanism. They are extremely hospitable, smiling, easygoing, casual and friendly people. Most will have a French academically-oriented educational background. They will seem to us to not take things seriously. They will embarrass easily, particularly the girls. Help them to learn English and operate in our culture, but stress the pride they should maintain in terms of their own culture. They will be the most gentle and sensitive students you have taught!